

The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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ABUNDANT PROVISION

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (*Ps. 23:6*).

The Book of Psalms is a precious selection of Hebrew writings, penned by the guidance of the Holy Spirit. The twenty-third Psalm is one of the most blessed and comforting of all the Psalms, and it just naturally follows the twenty-second, which is expressly the Psalm of the Cross and the crucifixion of the Lord Jesus Christ.

It must be noted that the latter part of Psalm twenty-two, speaks of salvation as the fruit of the Cross and the redemption accomplished there. The fruit of redemption is here set forth in its extensiveness; the message breaks forth in resurrection and the announcement of a new fellowship. Says the Psalmist, "I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee" (*vs. 22*). These are words spoken concerning Christ in the triumph of His resurrection, prophetically. They speak of a new fellowship or brotherhood, one not known in Old Testament times and under the Law. They speak of a fellowship and a brotherhood in resurrection victory, life and blessing, the fellowship and brotherhood existing in the Church of Christ, the called-out assembly.

The fruit of the Cross and of the redemption accomplished there is also set forth in the twenty-second Psalm as finally merging into the Kingdom of the Heavens on earth, at the return of the rejected and crucified King, who shall receive universal homage and enjoy universal sovereignty. The Psalmist says, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and He is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before Him: and none can keep alive his own soul. A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this" (*vss. 27-31*).

It is obvious that these significant words have never yet found their fulfilment; Christ has not yet enjoyed such universal homage and sovereignty. When He came to His own the first time, they gave Him a cross instead of the throne, and hence this time of universal homage and glory is in abeyance. It is when He returns to earth again that these words will find their fulfilment, and when all the world shall know and enjoy the full blessing that flows from His Cross and redemption work.

The twenty-third Psalm, primarily, applies to the Godly remnant of the nation of Israel, in the future days of the terrible tribulation, who will then be protected, defended and spared by the Lord, and will look forward to the Temple, the "House of the Lord". It is written: "And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. In that day, saith the Lord, will I assemble her that halteth, and I will gather her

that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever" (*Mic. 4:2, 6, 7*). And again, another Prophet says, "And men shall dwell in it (Jerusalem), and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts" (*Zech. 14:11, 16, 20, 21*). It will be in this blessed day that the twenty-third Psalm will find its ultimate and complete fulfilment, and the Godly remnant of Israel will be made to realize its blessed provision and blessings.

But, in the twenty-third Psalm too, are set forth the higher blessings of the Church, in Christ Jesus. It sets forth the fruit of the Cross and the redemptive work of Christ as it has to do with the individual believer, who is now in fellowship with the shepherd-Lord, amid the earthly scenes of hostility, Satanic hatred and opposition. It speaks of a rich and a full supply for the entire journey of life and of a grand and glorious prospect for the future. The redeemed shall finally dwell eternally, in God's presence, beyond the reach and touch of the enemy, and shall be delivered from all the limitations of mortality and its inherent weakness. Oh, joy! Hallelujah for the Cross and the risen, enthroned and triumphant Christ!

In the passage, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever", the Psalmist looks away from the present for which there is such an abundant provision, into the future, and expresses his confidence and assurance concerning it. Goodness covers every temporal need, mercy every spiritual. He says, these shall follow him, that is, pursue him; so that not only the present knows an abundance of care and provision, but the future shall know them too. "Surely" speaks of certainty from the Divine side and of unquestioning confidence from the human side. The Psalmist did not doubt in the least that this should be so. "All the days of my life" covers all possible future time; whether adverse or prosperous; dark or fair.

"And I will dwell in the house of the Lord for ever". This is the eternal destiny of the one whose shepherd, companion and host the Lord is. The Father's House, the many mansions, with all the limitations of mortality removed; and to be with Him for ever in glorified bliss, this is the hope of the believer (*John 14:3; I Cor. 15:51-56; I Thess. 4:14-17*). Beloved, are we living in the light and under the gracious influence of this blessed hope? Do we avail ourselves of the gracious and abundant provision God has made for us, and are we daily living in the confidence that the present and future know such a provision and care?

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field
Devoted to Evangelization, Bible Distribution
and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 809 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director Editor
Norman J. Smith, General Secretary Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

REV. FLACKS TO SAIL FOR EUROPE

The readers of "The European Harvest Field" will be interested to know that our Brother Joseph Flacks, and possibly the General Director of the Christian Testimony to Jews, Henry L. Hellyer will sail for Europe (D. V.) on the S. S. "Leviathan" on May 22nd.

It will be remembered that a special prayer request was sent out through the columns of the magazine recently concerning this anticipated trip. Many of our interested friends have since expressed themselves as being strongly in sympathy with the prospective ministry of our brethren on this needy field, and so they go forth greatly encouraged in the thought that they will be upheld by the earnest prayers of those who have been given the vision of the need of the vast unshepherded multitudes, both Jews and non-Jews.

Their ministry will probably include teaching in the Radost Bible School and evangelistic tours throughout the Baltic States and the Balkan provinces.

CONTINUED NEED FOR RELIEF SUPPLIES

As we do not wish our ministry of relief among the refugees to lag in any way, we are again reminding our kind friends that any second-hand clothing this is good and wearable, and shoes they may have to dispose of will be most acceptable. There is great need as is evidenced by the pathetic letters we receive from the field from time to time.

Some of the clothing sent us in the past was addressed to this office. We wish to remind our kind friends of the fact that we much desire to have packages sent to

AMERICAN-EUROPEAN FELLOWSHIP,
% Society of Friends,
1521 Cherry Street,
Philadelphia, Pa.

This will save us extra handling of such supplies, and also in many cases enable us to have them shipped more promptly.

Our friends have been very generous in their response to the appeals which appeared in the magazine in the past. We greatly appreciate this, and wish to again express our heartfelt thanks to all who have shared this ministry with us. By this we mean the ministry of prayer as well as that of giving. We trust the future may hold increased interest and prayer in behalf of this work.

If the Lord lays it upon your hearts to send cash gifts for relief, we shall be glad to receive such. They should be designated for relief so as to go into the fund carried for that purpose. All cash relief gifts should be sent to

AMERICAN-EUROPEAN FELLOWSHIP,
809 Schaff Bldg., 1505 Race St.,
Philadelphia, Pa.

A WORD FROM PETER DEYNEKA

Wies, Staromline, Post Chomsk,
Gub Grodno, Poland.
March 13, 1926.

DEAR MR. HOTTEL:

I am glad to report that the Lord is working here. I am very busy, and am going all the time from village to village.

People are hungry for the Word of God, and they need the Gospel. Last Sunday, March 7th, I walked one way about 15 miles to reach the village, and there we had a great meeting. God blessed His Word. People are asking us to come and to hold meetings, and we are going to new places right along. I have found a few good Christians here, who are helping me.

We need your prayers. Will you please pray that God will break Satan's work.

I am very happy to be here, and to preach the Gospel.

Yours for souls,

(Signed) PETER DEYNEKA.

ENCOURAGING NEWS FROM REV. MISHKOFF

MY DEAR BROTHER SMITH:

We are going on with our work nicely. We are continually being asked for Bibles, New Testaments, tracts and other religious books.

The Russian Refugees are in great distress, being absolutely helpless and hopeless. We hope to get something for them soon. May our hope not be in vain.

The visitations from home to home continue with wonderful results. We have seen many souls coming to Christ.

It is wonderful what an influence our Bible Hall and its reading rooms has as a means of evangelization of the Bulgarian people. It is fulfilling a real need of the people here.

Our monthly paper is received by thousands of people, and by this means the Gospel enters into Greek Orthodox and Jewish homes, where the Bible would never be received otherwise.

Thanking you and all our friends in America for the interest and sympathy you have shown towards our Gospel workers in Bulgaria, I remain

Very sincerely,

Yours in His love and service,

PAUL L. MISHKOFF.

HAVE YOU RECEIVED YOUR PENTECOST?

The booklet upon this theme, written by Pastor Charles Reitzel, the matter of which has appeared in this magazine in three installments several months past, is now ready for circulation. The price per single copy is 6 cents, postpaid. Better rates are given for larger quantities. Write Pastor Reitzel about price for larger quantities, and by all means help circulate this timely and helpful booklet. Address,

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EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR



A TENDER APPEAL

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (*Eph. 4:30*).

One of the most touching references to the Holy Spirit in all the Scriptures is this tender appeal to believers in the Lord Jesus Christ. There is a fine suggestion here of the infinite tenderness and gentleness of the Holy Spirit, as well as of the finality of His sealing work. Notwithstanding all our faults, our failings, our sins and the grievings of His tender love, He is not going to give us up and to leave us. Indeed we are declared to be "sealed unto the day of redemption". He will never leave us even though we grieve Him.

But all this really adds to the pathos of the tender appeal and the sinfulness of our wrong acts and attitudes toward the Holy Spirit. And it may not so much be that we intentionally or knowingly wrong Him directly, but the things by which we grieve Him may be offences and attitudes toward others and especially our brethren in the Lord. The words which follow the tender appeal not to grieve the Holy Spirit very forcibly suggest the things by which we grieve Him. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (*vs. 31,32*). Bitterness, wrath, anger, clamour, evil speaking, malice, unkindness and unforgiveness—these are the things that grieve Him and that hurt His sensitive heart. And how much needless harshness, brusqueness, criticism, and evil speaking there is among the saints, and even among those who lay claim to a peculiar degree of spirituality. There is much need to-day to lay to heart the exhortation which says, "Let brotherly love continue" (*Heb. 13:1*). Beloved, "let us not love in word, neither in tongue; but in deed and in truth" (*1 John 3:18*). Let us keep our eyes from seeing evil, our ears from hearing evil, and our lips from the telling of evil. Let us not seek to hurt, to wound and to ruin one another; but let us earnestly endeavor to "keep the unity of the Spirit in the bond of peace" (*Eph. 4:3*), for it is the special ministry of the Holy Spirit to hold in unity and love the Body of the Lord Jesus Christ. The more tender and considerate we are toward our brethren in the Lord the less the Holy Spirit will be grieved in our lives, and the more pleasure and delight He will find in us. Shall we not allow this tender appeal to speak to our heart and conscience, "and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption"?

CONTENTMENT

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (*Phil. 4:11*).

The Greek word for "content" here is a very striking one. It literally means to have sufficient resources not somewhere outside but within ourselves; but it does not mean self-sufficiency in the human sense, but Divine sufficiency through the indwelling and in-living Christ. It describes the spiritual wealth and infinite resources of the believer who is no longer dependent for his satisfaction and contentment upon outward circumstances and conditions, but upon the fullness of the in-living Christ.

And it should be noted that when Paul gave expression to these words of personal experience all the extremes of life met in his experience. He speaks of being abased and abounding, of penury and abundance, of fullness and of want, of having everything and having nothing. "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (*vs. 12*). And yet he says that amid all these varied and trying

experiences, amid all these dangers his spiritual content never changes; he is always content. And what was the secret of it all? Wherein lay the source of his satisfaction and contentment? Let us have his own personal reply to these questions. Says he, "I can do all things through Christ which strengtheneth me" (*vs. 13*). The indwelling and in-living Christ had become to him a personal, experimental, internal and abundant Divine sufficiency for every circumstance in life. It was not natural temperament and disposition that enabled him to be content and satisfied in every lot and condition in life, but the indwelling and in-living Christ.

It is said that when the first Brooklyn Bridge was built, the problem that faced the engineers was to invent a span in the steel cables that connected the abutments that would adjust itself to the contraction and expansion in the steel caused by the changes from winter to summer. This contraction and expansion amounted to over two feet in each cable; and if some method of elasticity or mechanical play were not discovered, the cables, of course, would snap under the strain. They finally adjusted it by a simple device so that the two ends of the cables simply slipped by each other, and thus the great bridge adjusts itself to all the changes of temperature. It is thus in the Christian life. God in His infinite grace has provided, in the in-living Christ, for all extremes of life if we only know how to receive and enjoy His gracious provision. Whether in prosperity or adversity, whether honored or abased, the believer that has learned the secret that Paul learned, and has been instructed as he was instructed, shall find a source of unfailing satisfaction and contentment under the most trying ordeals. Christ living within is the secret of abundant and abounding strength and hence the source of unfailing satisfaction and contentment. Beloved, have we learned this great secret?

EMPTY FORMALITY: HISTORY REPEATING ITSELF

"And the Jews' passover was at hand, and Jesus went up to Jerusalem" (*John 2:13*).

In this passage the Passover is called "The Jews' Passover". This fact carries with it a deep significance, which can only be ascertained as we remember and consider the meaning and significance of the ancient Passover.

The ancient Passover Feast was a commemoration of the time God "passed over" Israel, sparing their first-born from judgment on account of the blood of the slain lamb (*Exod. 12:1-14*). The Passover from that time forward always pointed back to Israel's deliverance at that time. It was a memorial feast, calling to remembrance Israel's first and original redemption.

But, the first Passover also pointed forward to Christ, in that the lamb was a type of Christ as the Lamb of God, who would come in due time and take away the sin of the world (*1 John 1:29; 1 Cor. 5:7*). But now Christ had come, He was now in the midst of His people Israel. John the Baptist testified of Him, saying, "Behold, the Lamb of God, that taketh away the sin of the world!" (*John 1:29, A. S. V.*). The true Passover Lamb had come; the Saviour was now here. But His own nation and people received Him not. "He came unto His own, and they that were His own received Him not" (*John 1:11, A. S. V.*).

Because His own nation and people did not receive the Son of God, their Messiah and King, they became a mere sect of religionists, and what were once "feasts of Jehovah" became "feasts of the Jews". The nation of Israel had become a people of mere externalists, mere religionists, lacking the soul of reality in their religious observances. Then, too, in this connection the title "Jews" is very significant. It is a characteristic expression of John's Gospel. He uses it some seventy times. And what does it mean? It points to the consequences of the enmity of the nation

(Please turn to page 9.)

Messages from the Word

PRACTICAL

SPIRITUAL

DISPENSATIONAL

PROPHETICAL

THE NEED OF INTERCESSORS

BY MRS. SPENCER JOHNSON, Editor "Life and Liberty", England.

No one can pray beyond what he has proved in his own life. How important then it is to see to it that, as far as God has given us light, we are absolutely obedient to that light.

We cannot look anywhere around us to-day, without seeing that there is an appalling need for devoted men and women, who are equipped by God to be true intercessors, as they plead, in the words of the Prophet:—"Oh that Thou wouldst rend the heavens; that Thou wouldst come down; that the mountains might flow down at Thy presence" (Is. 64:1).

Let us put ourselves in the school of the Holy Spirit, to be taught how to use that powerful, never failing weapon of Prayer.

J. C. Williams has said that "clear, intelligent understanding of one's own mind, is the pivot of all prayer; for all true prayer is Spirit-thinking and Spirit-supplication. Our human spirit finds expression in our soul, when our mind is under the control of the Spirit of God, who dwells in our spirit. Then our thoughts become spiritual. Our mind is never empty, but it may wander at random without our consent. The Lord Jesus Christ was never absent-minded, and as we are made 'partakers of the Divine nature', our mind can be trained to turn every thought into prayer.

"For instance, did a thought of dear ones come into our mind, such as—"I wonder how they are getting on!" If the thought ended there, then it was a useless thought; but if we turned it into prayer for them, then, we may hope that some day, in Heaven we will see the complement, or counterpart, of that Spirit-breathed utterance. Up in the glory-land we shall, by this way, meet many children of God who have been touched and saved through our prayers".

A face, perhaps, appeals to us in an omnibus or in a train; and our spirit is burdened for that one. We lift our heart to God to meet the need; immediately God begins to work, and that prayer is registered in Heaven.

"God needs every thought utilized to the freeing of the world from the thralldom of the Prince of darkness. Let us remember that "we never prevail with Heaven, without moving hell"; and this should encourage us. That is why things sometimes appear to be worse, and become more active for evil, after we commence to pray against the enemy; for the powers of darkness are enraged.

As children of God, let us value the power that He has put into our hands through prayer. What are we doing with it? We have been "saved to serve". Men and women are dying all around us and in far-distant heathen lands, "without Christ, and without hope"; and the Church of God is, comparatively, powerless to stand. God is calling us, in prayer, to the highest service which we can render—to be co-operators with Him.

Let us from to-day ask God to equip us for this service, so that we shall be able to say "Amen" to all His plans and purposes both for our own life, and for the life of the whole Church.

THE MISSIONARY ENTERPRISE

MATTHEW 28:18-20; MARK 16:15.

CHESTER E. TULGA, Pastor First Baptist Church, Galeton, Pa.

These texts introduce to us one of the greatest thoughts the mind of man can entertain—the thought of world-wide conquest in the name of our glorified Lord.

Men to-day are busy pursuing various lines of thought in the vast realm of letters. Men are giving the very best part of their lives to the task of scientific investigation. Men are braving the dangers of the jungles in order to give the world a knowledge of the great world in which they live.—But there is no pursuit so

fascinating to the heart of the true Christian as that of reaching the unreached millions with the Gospel of the Son of God.

So here in these texts we are introduced to the greatest thought the mind of man can entertain—the redemption of a lost world, the setting free of millions of captives, the lifting up of lives bruised and crushed by sin. Here is a thought great enough and glorious enough to lift us above all that is narrow and provincial in our thinking. We are world ambassadors of our Lord.

In developing this theme we wish to treat it under the following heads:

- The Missionary Enterprise: Its Genesis.
- The Missionary Enterprise: Its Definition.
- The Missionary Enterprise: Its Base.
- The Missionary Enterprise: Its Conservation.
- The Missionary Enterprise: Its Power.

I. THE MISSIONARY ENTERPRISE: ITS GENESIS.

The missionary enterprise ante-dates the great commission for missionary movements of all times began in the heart of God. We read in Ephesians 1:4 that He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love.

Looking down through the ages He saw the world lost in trespasses and sins, alienated from Heaven and pouring like a Niagara tide into the abyss of ruin. The world had wandered like a lost sheep from the fold, it was like a lost jewel mingled again with the dust, it was like a lost son that had turned his back on love and gone out into the night. That was the vision that determined the eternal purpose and caused the gift of God's "only begotten Son". The coming of Christ was in a real sense the manifestation of the missionary spirit of God.

Then our Lord saw the teeming millions tied to the chariot wheel of sin, darkened by superstition and ignorance, held in bondage by their fears, and worshiping the powers of darkness. He saw Africa standing like a giant question mark with its nakedness, squalor and shame.

He saw mothers in India still in their childhood and old women at twenty-five. He saw them wasted by suffering and hardship. He saw the hearts of men and women groping in midnight darkness after soul satisfaction and finding none.

Then we read of our Lord, "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. 2:6-8).

Then after His resurrection from the dead He issued the imperial command: "Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

II. THE MISSIONARY ENTERPRISE: ITS DEFINITION.

The simplest definition is found in the statement of our Lord, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). In the mission of Christ we have the root definition of the missionary enterprise. In the great commission we have it amplified and analyzed. Let us notice it in detail:

1. **An Imperial Command.** It is imperial by every test—by the presence of the Giver, by the occasion of its utterance, by the task which it proposes, by the power which it utilizes, by the peoples which it includes and by the movement which it inaugurates. Jesus said, "All power is given unto Me".

2. **It Is a Personal Obligation.** "Go ye". The command was given by Jesus Christ the Son of God to every believer and none are absolved from its obligation. Coming from Him whose au-

thority is recognized in Heaven, whose right to command is recognized in hell and whose authority will some day be supreme in the earth, it places every believer under obligation to his Lord and Saviour.

3. Its Frontiers. "All the world". The Bible from Genesis to Revelation speaks in world terms. Jehovah is no tribal Deity, but the God of the whole earth. The Gospel was not a bit of local news circulating around in the Jewish villages but a world message. Jesus was no parochial reformer, or a Jewish Saviour, but the world Redeemer. The scope of the great commission makes no provision for retrenchment. Every slackening of missionary effort is corporate backsliding on the part of the church. Let us remember that the retreating tide of missionary effort that leaves the boats stranded on the foreign shore will leave our local churches high and dry on the beach. We need to keep our face to the task for the sake of our own morale as well as to obey the Lord's command.

4. The Content of the Message—the Gospel. The Gospel is "the power of God unto salvation to every one that believeth". We have no authority to take any other message into the world than that. Other things are helpful, but the Christian missionary should confine himself to those things that issue in the salvation of the hearer. I am reminded of a picture that appeared in the War Cry—a picture of a life-boat full of soldiers on a rough sea, in which were many drowning persons. In the boat sat General Booth reaching out and taking the hand of one to pull him into the boat. Little Willie, Mrs. Ballington Booth's son, picked up the paper, studied it for a moment and then exclaimed, "Is grandpa trying to get that feller in the boat or just shaking hands with him"? And to-day we may well ask ourselves the same question. Anything short of real salvation falls short of the missionary objective.

III. THE MISSIONARY ENTERPRISE: ITS BASE.

The local church is the base of the missionary enterprise. Let us notice—

1. A local Church Defined. "Where two or three are gathered together in My Name there am I in the midst of them" (*Matt. 18:20*).

2. The Local Church Is the Center of Divine Communication. "John to the seven (local) churches which are in Asia" (*Rev. 1:4*).

3. The Moderator of the Local Church. "He that hath an ear, let him hear what the Spirit saith unto the churches" (*Rev. 2:11*).

4. The Local Church the Missionary Base. "As they (the Antioch Church) ministered to the Lord and fasted the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (*Acts 13:2*).

5. These Missionaries Reported Back to the Church That Sent Them Out. "And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled.

And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (*Acts 14:26, 27*).

6. The Local Church Should Refuse Support to Those Missionaries Who Deny the Faith. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed:

For he that biddeth him Godspeed is partaker of his evil deeds" (*II John 1:10, 11*).

The local church is the base of the missionary enterprise, the Holy Spirit is the Home Director, and the members of the local church—regenerated believers—are the board to pass on the qualifications of any missionary asking support.

A widespread acceptance of this would paralyze the forces of modernism in the foreign mission fields of the world.

IV. THE MISSIONARY ENTERPRISE: ITS METHOD.

The Divine method is first evangelism, then teaching. The Divine order has been reversed to-day to the detriment of the missionary enterprise. We must teach those we have evangelized, but teaching baptized disciples to be fruitful Christians is a far

different thing than aiming to give heathen as well as Christians a complete secular education and a heathen country an educational system.

Many agencies operating to-day in the mission fields of the world have warped the great commission and made it to read, "Go and educate the heathen; evangelize some if you have opportunity and baptize a few if there is no opposition."

But the Divine method is not educational, but evangelistic. It is not to influence a civilization primarily, but to give men and women a spiritual life that will make them superior to their environment. It is a mistake to spend consecrated money on great educational systems while millions are passing out into the night without hearing the words of life.

The cry of the heathen world is for peace of soul and it is not enough to take the gospel of culture to them—which is not a gospel. We must face the stern fact that men without Christ are lost forever and permit this fact to determine the missionary method. We are not to bring the kingdom in or create a "Christian" civilization, but to send the Gospel of the crucified Christ out to every creature.

V. THE MISSIONARY ENTERPRISE: ITS CONSERVATION.

Alongside of the extensive program of the church must go its intensive program. Alongside its program of evangelism must go the program of spiritual development. This twofold program is stated in the words of our Lord: "Go ye therefore and teach (disciple) all nations: teaching them to observe all things whatsoever I have commanded you".

These things are found only in His Word and not in the latest theories and speculations of men. They have to do with the spiritual life of the new disciple. The program of Christianity is not only extensive but intensive. True evangelism makes true disciples, but the teaching of all things that Christ has commanded creates Christian character and stability and guarantees effective testimony to its reality.

The twofold function of the missionary is to win and teach. Nothing should be added to it that does not advance these objectives. The church should not contribute to educational or medical missions unless it is strongly underpinned with a passion for the lost that results in real salvation and a real spiritual life and purpose. The missionary enterprise converges to this objective: that the commands of Christ might become the inner manner of life and the quantity of Christianity be transformed into the quality of Christianity.

VI. THE MISSIONARY ENTERPRISE: ITS POWER.

"And lo, I am with you".

The power of the Risen Christ is resident in any program that is built according to this pattern, but He has never promised to be with any enterprise except one that operates upon a Scriptural basis.

We have no right to divorce this beautiful promise from its context. We do sacrilege to the Book of God if we attach it to an unscriptural program. But to those who obey His commands no problem can baffle, no obstacle is insurmountable, no time of stress and difficulty that isn't lighted by His presence, no forward movement that isn't freighted with His power.

All the dark days as well as all the bright days Christ is with the great host who are executing His commission, but He refuses fellowship with world tasks and world programs that have discarded Divine revelation for the shifting sands of human reason.

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Avenue Baptist Church, Paterson, New Jersey*

STUDY NUMBER 12, CHAPTER 13

We have seen in chapter 12 of our Book that Satan has been cast out from his place in Heaven as the first step necessary to the establishment of the Kingdom of Christ on earth. Heaven has rejoiced at Satan's overthrow, but earth is to suffer, for his rage is great and apparently his power undiminished. Then he does his worst and we have in chapter 13 what has been called Satan's

masterpiece. His rage is specially against Israel, but God intervenes and preserves the nation. Will the reader please turn to Isaiah 41, and read verses 17 to 20, and see how marvelously God cares for His own at that time?

Trinity of Evil

In chapter 13 of Revelation we have two great beasts before us, raised up and energized by Satan. Satan himself takes the place of God and demands worship. The Antichrist shows himself as the Messiah and takes the place of Christ, while the False Prophet makes up the trinity of evil. Under these three, Satan raging over his defeat, and the two beasts given by Satan unlimited power, the world will have its most terrible history. Our chief aim in this study is to know the power and aims of these two beasts. There is great difference of opinion as to who they are, but our chief business is to know all that is said about them.

First Beast

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (*Rev. 13:1-8*).

This first creature rises out of the sea, which is always a type of nations, and has seven heads and ten horns as the great red dragon himself as in 12:3. Thus he is to exercise all the power of Satan. The word for beast here is "wild beast" and is different to the word beast in 4:6 where it means only "living creature". This beast in 13:1 has all the ferocity and terror of Daniel's four beasts in Daniel 7. He is a terrible ruler, his territory is the whole earth, and his power and throne are given him by Satan. He is a blasphemer, and this could only be spoken of a man. He has a "wound unto death" and yet lives. This expression really means that he was killed by a wound, and yet has life. Thus he will counterfeit the resurrection, and palm himself off as one raised from the dead. In 11:7 we are told that he comes out of the bottomless pit, so that he actually comes back from the dead and the whole world wonders. The word "wondered" in 13:3 has in it the meaning of admiration. The whole world wonders and admires, but that is not the worst. Verse 4 says they worship him. Actually worship a blasphemer, you say? Yes—and worship the dragon, too. We do not like to think that this is what the world is heading up in, but thus we have it here clearly foretold. He has the power of war, has the worship of the world, and has power over all nations, and holds it all from Satan's hand. This can be none other than the Antichrist. There are many good writers on this Book who do not believe this is the Antichrist, but that the second beast is. This first beast fills out the picture given us in all the Bible of that terrible being who shall overshadow all in that terrible day. The second beast is subservient to the first, and does not dominate as the Antichrist will. The writer would suggest that the reader study carefully the following Scriptures: Ezekiel 28:2-10; Daniel 7:24, 25; 11:36-45; II Thessalonians 2:1-10.

Second Beast

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (*Rev. 13:11-17*).

This second beast is the third person of the trinity of evil, and in Revelation 19:20 he is called the false prophet. He exercises all the power of the first beast, but is given that power only that he might help to direct the worship of the world to the first beast. Just what his power and position will be we do not know, but his chief work is to build a great idol of the first beast, and unite all the earth in idol worship. The age began in idolatry and will end thus (*Dan. 3:1-7*). We are living in the day of hero-worship. All literature to-day is saturated with what man can do, and not with what God has done. The world now is only a step from the worship of man. Christ Himself is being robbed of His Deity, and His supernatural birth and atoning death are being denied. He is being brought to the level of a man. If He can be proved to be only a man and is worshiped, why should not another superman be worshiped! Thus Satan is preparing the world for the worship of his false Christ! Let us all beware; Christ is the eternal Son—let us worship Him alone.

This second beast not only makes the image for the world to worship, but deceives the world into worshipping by making the image live and speak, and later compels worship on pain of death. This second beast holds the great power of all the commerce of the world, and men can neither buy nor sell if they do not worship the image. Such will be the terrible day when Satan rages on earth and the Antichrist shall reign.

Number of the Beast

The number of the beast is 666, and it is the number of man. This gives us the clue that the beast is a human being. Six is man's number. Turn to Daniel 3 and study the image that Nebuchadnezzar compelled all the world to worship, and notice that the dimensions are by the number six. In I Samuel 17 we have the description of Goliath the giant, the super-man, and his size is given in sixes. Then in II Samuel 21:20 we have a son of this giant and six is written all over him. Six is the number of man and it falls short of perfection, which is seven.

What the world is heading for, then, is the deification of man. Man will be enthroned in the seat of God and be worshiped. But behind that throne and that image of the beast will be Satan, the dragon. He once asked Christ to worship him and he would give Him all the kingdoms of the world. What Christ refused, the Antichrist will accept.

Saved and Safe

I want the reader to go back to verse 8, and see that there is a company who are not deceived by the devil's Antichrist. They are the saved ones whose names are in the Book of Life. So terrible is the deception that the elect would be deceived if it were possible (*Mark 13:21, 22*). But there are some people who are safe, who cannot be deceived. The Lord keeps His own and He has opened their eyes, their names are in the Book of Life, and they are safe, eternally safe, from all the wiles of Satan (*John 10:27-29*).

Mark of the Beast

There is so much speculation about the mark of the beast that we hesitate to speak of it. It is to be received in the hand or on the forehead, and is undoubtedly a commercial mark. None can buy or sell without it. The remnant of the Jews will indeed have to pray the Lord's prayer, "Give us this day our daily bread". The Antichrist will control commerce, even as he has universal worship and a world-wide kingdom.

WHY BELIEVERS ARE LEFT IN THE WORLD

By CHAS. F. REITZEL, *Pastor, Author and Bible Teacher,*
Altoona, Pa.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (*John 17:15*).

We have selected the above words from the real Lord's prayer. The prayer we commonly call the Lord's prayer is not such at all—the Lord never prayed the so-called Lord's prayer.

And note, that of all the petitions that Jesus offered in this prayer, not one was made in behalf of the sinner. This, at first sight, may seem rather strange, yet not so strange when we consider and understand the true nature of the prayer. This is Christ's high-priestly prayer and gives us an intimation of what is now going on in Heaven, where, as the believer's high priest, "He ever liveth to make intercessions for us". Christ's work as the Saviour of sinners is at the Cross on the earth, but His work for the believer as his high priest is at the right hand of the Father in Heaven.

A story is told of the search of a little boy for his mother. He sought high and low in all the rooms down stairs, then he went up stairs and from one room to the other until finally coming to one particular room, and opening the door ajar, he saw his mother on her knees praying and just as he opened the door he heard her mention his name. He quietly closed the door and retired to another part of the house, conscious, as he was, of the fact that every day prayer was sent up to the throne of grace in his behalf. We open the door of the Bible at the seventeenth chapter of John and we find Jesus in the posture of prayer and we hear Him mentioning not only the names of the first disciples but our own name also, for did He not say, "Neither pray I for these alone, but for them also which shall believe on Me through their word". The writer belongs to the latter class, the ones who believed on Him through the disciples' words. And we close the door in the deep and solemn consciousness that what we saw and heard is only a sample of what is going on in Heaven forever in our behalf.

And see the substance of this particular petition in the high-priestly prayer of Jesus. What is it about? It deals, though negatively, with the matter of a believer remaining in the world for a certain length of time after his conversion. Isn't it a marvel that believers are not transported to Heaven immediately after they accept Jesus as their Saviour? But such is the case. And while all this is true, yet it seems that it is all possible that under certain circumstances that this particular petition would not be offered in behalf of some saints. See the story of the barren fig tree of Matthew thirteen. For three years the owner of the vineyard came and sought fruit from it and found none. And so great was his disappointment that he issued an order to "Cut it down", adding, "Why cumbereth it the ground"? But see what the dresser of the vineyard, who acted the part of an intercessor, said: "Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down". See, there came a day when even the intercessor refused to make any further pleas for the sparing of the barren fig tree. Of course, you will say, "That is dispensational and refers to the Jews", all of which is true enough. The three years, we know, refer to the three years of Christ's public ministry on earth in behalf of the Jews, and the extra or fourth year refers to the Lord's dealings with His earthly people after Pentecost, when the Jewish council rejected the Lord in the martyrdom of Stephen, and in which deed they sent a message after Jesus who had so recently been sent back to Heaven, saying, "We will not have this man to reign over us". But dispensational truth has its spiritual side. And, beloved, don't think, that as a Christian, you can live any old way and yet not subject yourself to the withdrawal of this petition of Christ in your behalf. What say you concerning those believers of whom John speaks, the men who committed the sin unto death? Do you think the Lord continued to pray for them that they might be left in the world a little longer, when He Himself discouraged other believers from praying for them? We can not so make ourselves to believe.

We knew a believer who took a few days off once in a while in order to go on his periodical spree. He was a weak brother, one of the weakest of the weak. His father, we believe, had been a drunkard before him, and, if we mistake not, the same was true of his grandfather. But be that as it may. Yet after every drunken spree this man came back in deepest penitence. And no one condemned and judged him more severely than he judged himself. His brother-in-law, who was a man of honor and standing in the community, got sick and tired of that kind of business. He wearied of the disgrace that was brought upon his family through

his wife who was a sister of the oft-fallen brother. So one time after the man was restored from one of his periodical drunks his brother-in-law said to him, "Now Ed., I would advise you to go and get some one to take an ax and cut off your head before you backslide again". It was a harsh expression. And we may thank God that the Lord is not recommending to the Father the cutting off of the heads of His failing saints. If He did the cemeteries would be fairly filled with the decapitated bodies of God's children. Although, no doubt, there are here and there instances where the sentence of physical death is meted out to saints because of the disgrace they bring upon Christ and His body through their unbecoming doings. And this judgment may be brought upon believers because of lack of fruitage, as in the case of the barren fig tree; or because of some particular sin, as in the case of the ones of whom John speaks; or, moreover, because of a lying to the Holy Ghost, as in the case of Ananias and Sapphira; or perchance because of a failure to discern the Lord's body in profaning the Lord's supper, as in the case of the Corinthians.

But do not understand us to say that every saint that dies dies under the judgment of the Lord for some wrong that he committed as a child of God. Far from it. In ten thousand cases the Lord just kisses the lips of the weary and sacred clay with a tender, "Well done" and sweetly puts His child asleep, until the morning of the first resurrection.

But why should the Lord desire us to remain in the world for any length of time after our conversion?

I. Possibly for Our Own Sake.

Heaven is a state of intelligence and the more we learn here the better, we believe, we will enjoy the things to be found in Heaven. The things of note that the tourist sees in going through a foreign country are of interest to him only to the extent that he has a historical knowledge of them. Some Christians who have been on the way for a long time would, in going to Heaven, have to ask what the ark of the covenant was and what it signified. If some of us enter Heaven with no more knowledge of spiritual and heavenly things than we have here and now the Lord would be compelled to put us in the primary department or start us in our A B C's. Just how our reader feels about it we do not know, but the writer would very much prefer to begin in Heaven in the post-graduate department, and then go on with Him through the ages to come as He shews the exceeding riches of His grace in His kindness toward us through Christ Jesus our Lord. We used to wonder why the Lord made ages, as told in Hebrews 1:2. We believe we know. It will take Him ages to show us all He has in store for us.

Then Heaven is a place of rest. It is there that those blessed ones who die in the Lord will "rest from their labors". Remember, it is not a resting from laziness, nor a resting from loafing. A loafer or lazy person needs no rest. Did you ever hear an industrious man who was out of employment for some time say, "I am getting tired of this loafing business". It is the man who has grown weary through incessant toil who when night falls enjoys his pillow and bed most. Beloved, have you ever gotten tired in the Lord's work? If so, then your rest in Heaven will be made all the more sweet because of that fact.

A brother minister from Washington, D. C. called at the parsonage the other day. He was a personal friend of Dr. Blanchard, the late lamented president of Wheaton college, Wheaton, Ill. We were anxious for inside information concerning the home-going of this man of God. Dr. Blanchard was a hard working servant of Christ and died in the harness at the ripe age of three score and seventeen years. It was on a Lord's day that he passed on to be with Christ. It seems that he did not go out to service that morning, for he needed a little time for preparation for a funeral he was to conduct in the afternoon. The funeral was that of Miss Eva Ludgate, a missionary, whom some of our readers will likely have known. After the noon-day meal and before the funeral he lay down on the cot with his note-book in his hand with a view of resting his weary body and refreshing his mind on the notes he had prepared for the funeral. In order to give him all the needed rest possible, the family went on to the funeral. The time arrived for the service but the minister did not appear. They became alarmed and went back to the house, only to find that the officiating minister had also passed on to be with his Lord,

and, as we understood, with the note-book still clasped in his hand. Every part of the machinery of his body seemed to have been worn out. How sweet the rest of Heaven must have been to that dear servant of Christ.

Heaven is a place of reward. Isn't it sweet to know if through sovereign grace His prayers have kept us in the world long enough to earn for ourselves a reward. Therefore, beloved, improve every moment of the time. Our wife said to us the other day, "Would you like to go to Heaven?" We replied, "Not if the Lord had something yet for me to do. Besides, I would like to earn a greater reward than that which I now have to my credit". The rewards of believers in Heaven will greatly differ. Some saints in the Glory will be more luminous than others. As "one star differeth from another star in glory, so also is the resurrection of the dead". "They that be wise (teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever". If the Lord has called and given you the ability to teach, then teach; if he has made you a soul-winner, then win souls and do not make void the purpose of His prayer in keeping you in the world.

II. Possibly He Keeps You Here for the Church's Sake.

An old Quaker brother of 95 years of age was sitting on the porch of his home one day and a bunch of rough necks passed and called out to him, "Hello, father, don't you think it is about time for you to die and go to heaven?" No, it was not time for him to die and go to Heaven if the Lord still had something for him to do by which he might help the body of Christ. Peter was not cut off when he denied the Lord. He was left to repent that he might strengthen his brethren. When the Lord ascended "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers". And what for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ", etc. And has my reader noticed that the last order of gifts is that of "teachers". There will be nothing beyond them. This is profoundly significant. And is it not true that we are now in the days of the "teachers"? See the number of Bible schools, and Bible conferences and Bible teachers that have been raised up in the last few years. So when the period of the "teachers" comes to an end there will be nothing beyond that. The Lord will then come. So if there is anything that you can do to help the Church which is Christ's body, delay not, but hasten to do it.

III. Possibly He Has Left You Here for the World's Sake.

Maybe He wants you to point lost men to the work He accomplished at the Cross. Believers, you know, are the salt of the earth. But some believers do very little salting as they have so little savor. What a sorrowful thing it would be for the world if every person were taken to Heaven immediately after their conversion.

It was only yesterday that we received a letter from a woman in Montana, a shut-in, and eighty-one years of age, who, by the aid of some helpers, is still actively engaged in the distribution of tracts, having put out thousands of them in the lumber camps of her state and elsewhere. What a wonderful ministry is this in behalf of a world still lying in the lap of the wicked one!

The saddest thing in the life of the thief on the cross was that the period of his testimony to the world was cut so short.

We once knew a man of wealth who was more wicked than he was rich. He was one of the lowest of the low. It would be out of place to speak even to a body of men of the things to which he stooped. He took sick and his sickness proved fatal. But in his last days he turned to the Lord and was happily and gloriously saved. The pang and anguish of his heart in the last few days that he spent on earth was, "Oh, if only I could get out and tell what the Lord has done for my soul". But for some wise reason he was denied the privilege. Just why we do not know. But, beloved, you are left here for a little season, then use that season for the telling of the story of salvation to others. And what an opportunity is given you for such a work through the needs set forth in the "European Harvest Field".

IV. Possibly You Have Been Left Here for His Own Dear Name's Sake.

When a boy we used to hear the old brethren speak in their

prayers about being the "spared monuments of the Lord's amazing grace and mercy". The term they used in referring to themselves—"monuments"—while possibly fitting in their own case, was not the best expression of the believer's place in the world in his relation to Christ. A monument, at best, is a very cold and lifeless thing. It suits splendidly as the marking instrument of the whereabouts of the body of a dead man, but it is not the best thing to represent the risen, living Christ.

You are God's workmanship and the Lord is showing to the world through you what He by His grace can do for a poor lost and undone sinner. Christ opened the eyes of the blind man, that the "works of God should be made manifest in him", but the restored man did not stand about as a monument—he went and told it, that whereas he had once been blind, that now he could see. And reader, He opened your blinded eyes for the same purpose. What will you do about it? He raised Lazarus from the dead "for the glory of God, that the Son of God might be glorified thereby". But Lazarus was more than a cold, chilly and lifeless monument of the Lord's grace. It was through Lazarus that many of the Jews went away and believed on Christ (John 12:11). And, beloved, you were raised from a state of death in trespasses and sins to that of a new life in Christ Jesus, and that, too, for the same blessed purpose. Please, brethren, do not disappoint Him.

"THE LORD OUT OF HEAVEN"

BY SAMUEL LEVERMORE

"The first man Adam was made a living soul;
The last Adam was made a quickening spirit.
The first man is of the earth, earthy;
The second man is the Lord from heaven"

(1 Cor. 15:45, 47).

Nothing is more edifying and fortifying in these days of increasing unbelief than to trace out in Holy Scripture the unceasing care of the Holy Spirit, whose chief work is to glorify the Son, in shielding Him from every possible encroachment of error, or unholy speculation. Therefore, as we gaze upon that perfect Man—the "Second Man"—coming out of Heaven, being "made like unto His brethren", the Spirit says, as it were, "That Man out of Heaven is The Lord". Mark well that He does not say that He is also the Lord, but that He "is" the Lord.

Extra Scriptural statements about the Incarnate Mystery so easily become unscriptural that our only safety is in keeping to the very words of Scripture. When as the result of the "profane and vain babblings" of many a modern Hymenæus and Philetus (II Tim. 2:16), "the faith of some" is rudely shaken, and they cry out in agony of soul, "Who then was this man?" the Spirit at once, in two words, sets the matter at rest forever, and cries, "THE LORD".

The first man Adam was made a living soul: "made", created. He received life, but the last Adam gave it. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will (John 5:21). Therefore, the Second Man is "The Lord". O! come let us adore Him! But let us ask of the Holy Ghost as to that Son conceived in the womb of the holy virgin, and the answer is "God with us" (Is. 7:14). Before He became man, the Holy Spirit makes it abundantly clear who He was, and is, and ever shall be: Jehovah, El Shaddai, Alpha, Omega, Beginning and Ending, First and Last, which is, and which was, and which is to come, the Almighty (Rev. 1:4, 8). "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). O Blessed Spirit! Tell us who was that Child born and Son given of whom we read in Isaiah 9:6?

He replies, He was the "Wonderful, Counsellor", "Mighty God", "Everlasting Father", and "Prince of Peace". All these apply to the "Child" born and the "Son" given. Is the "Second Man" out of Heaven? The Holy Ghost does not say that the Second Man was also the "Mighty God", a thousand times no; but that He was such. Listen, wonder and worship before, perhaps

The Greatest Testimony to Our Lord's Deity in Scripture!

It was Elizabeth, filled with the Holy Ghost, who, addressing

the blessed virgin as "the Mother of my Lord" (*Luke 1:43*). "My Lord". The unborn Babe, "My Lord". How such a Spirit-begotten witness involves the "modernist" in everlasting shame and contempt! Yet, how it fills the soul of the true believer with unspeakable emotion and ecstatic worship!

The "Second Man" was *Sui generis*, after his own kind, unique. "Out of Heaven".

His Personality Never Changed

It was the same Person in a new condition, not a dual Person, but the One Immutable Jehovah entering into new conditions. His unchanging personality is the "Rock of our Salvation", is the basis of all blessing. Meditate well upon the Spirit's three-fold reference to the Heavenly order of the Son of Man. In I Corinthians 15:47, He is the "Second Man, the Lord out of Heaven". In John 1:18 He is seen "in the bosom of the Father". In John 3:13 it is "The Son of Man which is in Heaven:—whilst in chapter 6:62 our Lord says, "What and if ye see the Son of Man ascend up where He was before". "Out of Heaven", "In Heaven", "Ascending up to Heaven", and it is the "Son of Man" each time. Thus we see the "Son of Man"—"Second Man" coming out of Heaven, yet remaining in Heaven, dying as the seed-corn, to bring forth much fruit—(*John 12:24*), many sons into glory (*Heb. 2:10*). He ascends up where He was before to His God and Father, presenting the "sons" to Him as His brethren, crying, "Behold I and the children which Thou hast given Me" (*Heb. 2:13*).

He who was, and is, and is to come—out of Heaven, (Heavenly) descends in grace unspeakable and love immeasurable into death, and by dying, begets

A NEW RACE OF MEN

of His own order, "a new creation" (*II Cor. 5:17*); for "both He that setteth apart and they who are set apart (i.e., sanctified) are all of One" (*Heb. 2:11*), of one family or kind, of His Body, His flesh and His Bones (*Eph. 5:30*), a Heavenly race. Thus He the Son of God becomes Son of Man, that we sons of men, might become sons of God. Such was the Divine conception—the eternal purpose, that was in the Father's heart.

"Thou gav'st us, in eternal love to Him,
To bring us home to Thee;
Suited to Thine own thought above,
As sons like Him with Thee to be".

He, in amazing love for the "partakers of flesh and blood" "took part with the same" (*Heb. 2:14*), so that in His death they might die as men in the flesh, and rise with Him as men in the Spirit taking part in the power of a new and endless life. A family of sons: of one life and of one spirit, "quickened together", "raised together", and "seated together" with Him. And so He is "Our Apostle and High Priest" (*Heb. 5:1*).

As "Apostle" He came out from the Father, not only to tell us, but also to perform all that was in the Father's heart. Then, as our Great High Priest in resurrection, to take us in to the Father. As the spiritual Stennett sang in 1607:

"Though in the very form of God, with Heavenly glory crowned,
Thou didst a servant's form assume, beset with sorrow round.
Thou wouldst like wretched man be made, in everything but sin,
That we as like Thee might become, as we unlike had been".

Praise Him! Praise Him for His love! Lifting us up from deepest depths to highest heights, taking us into eternal union with Himself: into the same "bundle of life", to be "like Him" as to nature, and to be co-heirs with Him as to place and portion! Glorious, supernatural conception, that He as Son of Man should lift the sons of men, in Himself, and as partakers of the same nature to the highest heights of supernal and perennial bliss, in perfection of joys unimagined, and capacity that knows no satiety; joys of immaculate purity; joys of unfathomed peace; joys of endless rest from all that mars, hinders, satiates, disturbs, grieves and pains.

"Oh, bright and blessed scenes, where sin can never come
Whose sight our longing spirit weans, from earth where yet we roam.
And can we call our home our Father's house on high,
The rest of God, our rest to come, our place of liberty?"

Yes! in that light unstained, our stainless soul shall live,
Our hearts deep longings more than gained, when God His rest shall give".—*J. N. D., in Bible Scholar*.

EMPTY FORMALITY: HISTORY REPEATING ITSELF

(Continued from page 3.)

of the Jews against Christ, and of their rejection of Him. Because of it, what was before the name of a race became the name of a sect. They were no longer regarded as "Israel", but as Jews, the name given them by the Gentiles (*Hos. 1:9*).

History repeats itself. What was true of the Jewish nation in Christ's time, is true of the professing church to-day, as foreshadowed in the "Church of the Laodiceans", the record of which is found in Revelation 3:14-21.

There is a great deal of spiritual significance in the name of this Church. Laodicea is composed of two words, which unitedly mean either "the manners", "the right", or "the judgment, of the people". What we have here is, a church run according to the "judgment of the people", or religious democracy, "The people's rights". But the people's rights insisted upon, apart from the honest recognition of the Lordship of Christ, the authority of the written Word, and apart from a conscience before the Lord, simply means lawlessness. And in view of this we see Christ barred out; He is seen standing at the door of the individual and not of the Church, knocking and seeking for admittance (*vs. 20*).

Then, too, there is a great deal of spiritual significance in the character of this Church. It is neither cold nor hot. Cold means icy cold. Hot means fervent, boiling and passionate. This Church then is neither heathen, not knowing about God, Christ and the Gospel, nor absolutely Christian, being fully possessed by the Holy Spirit and out-and-out believers on the Lord Jesus Christ.

This Church is "lukewarm"; that is, tepid and diluted. It is a little Christian, being at least religious; and likewise a little worldly, being possessed with worldly principles and a worldly spirit, and following the ways, habits and maxims of the world. "Lukewarm" suggests the play of fire upon what was cold, so that it is turned just a little. But it also implies the thought of the fire having gone out when the thing was changed to "lukewarm", so that it was left in that state and condition. It speaks of the fact that the intellectual and moral influences of Christianity have played upon the masses in civilized lands, turning them from a state of heathenism into a state of semi-Christianity. The "Church of the Laodiceans" is the picture of professed Christendom in these last days. Hence we have a picture of religious profession, a state of intellectual and theoretical Christianity, with no vital godliness, that produces neither reverence for God and things sacred, nor piety and real holiness of life.

There is enough of Christianity to make the worldling in the church decent and respected; and enough of the world to satisfy and delight the mere professed Christian, and to make religion take with the worldly. This then is a Christianity so-called that stands for nothing in particular, in Christianity, and a Christianity that stands for everything that is particularly worldly, yet being somewhat cultured, refined and very religious outwardly. It is mere externalism, man's church.

The professing church of to-day is well represented by the action of a local church described by a negro who wished to join it. It is said that a negro tried to get into a fashionable church in America, but was not wanted. He consulted the pastor, who advised him to pray about it. Some time after the minister met the negro, and enquired what answer he had received. The negro said: "The Lord told me He had been trying to get into that church Himself for the last two years, but couldn't, so you mustn't expect to get in".

It is the heart God wants. He has done all that love could do in the Cross of Christ to lead the heart of poor sinners to Himself. He has thrown Himself open to your hearts to draw you into joy and blessing—the whole door wide opened to receive you.—*Selected*.

Missionary Department

GENTILE SECTION

NEWS FROM MISSIONARY DOBRINNIN

Helsingfors, Finland.
March 8, 1926.

DEAR BROTHER PALMER:

I bring you my deep felt and sincere thanks for your help which you sent me with your letters dated February 12, 1926. Being in very difficult circumstances lately, I daily prayed the Lord to help me, since I am exclusively occupied in His work. In my journal I noted down today, "The Lord hears!" The trust in the Lord grows stronger when you see the true care through His servants.

Your means were very necessary for me and my family and their worth now estimated high, but for me and my weary soul the moral support is of greater consequence.

At our mission stations the work is carried on by Evangelical workers. There are believers and seekers with whom I am in constant touch spiritually as well as otherwise.

Since it was impossible for me to travel, I was obliged to work only in Helsingfors where we have a small Russian Evangelical Fellowship. Our Russian field here is generally very limited, but in our very well organized group of believers we have a lively work.

Last summer I undertook a missionary trip to Esthonia, Latvia, Germany, Poland. You probably have been informed of the details of this trip through Brother Norman J. Smith.

Just recently I finished distributing the two bales of clothing among the Russians in Finland which was sent by the Russia Evangelization Society. I sent a report and letters from Russian Refugees picturing their distressing position to Brother Smith. I have asked him, and beg you earnestly to help our suffering Russians in a future shipment of shoes, clothing, etc., and if possible even lard, flour and condensed milk.

I pray that the Lord may lay this matter upon your heart, and the possibility to help my spiritual work in order that I may go again to preach the Lord Jesus to Russian crowds in Finland, Esthonia, and Latvia. I extend my spiritual work even to distant places through correspondence. I am going on with sending spiritual literature and copies of the New Testament and Bibles to places in Finland as well as abroad.

Heartily and warmly greeting you and all your dear brethren with love and grace of our Saviour, I remain truly

Yours in Christ,
A. DOBRINNIN.

STIRRING NEWS FROM CZECHOSLOVAKIA

Czechoslovakia, March 10.

DEAR BRETHREN:

If in any other fields anybody had achieved such a campaign, alone, with such limited means for so long a period, covering so much territory and so many languages, people would say: "What a marvel!" I know what preparations are made, even for a trip of a few weeks.

True, the priests could not bother me while I was moving so fast from place to place that they could not catch up with me. But now that I have been here for a few months, the priests have me not only spotted, but have denounced me from the pulpit, as well as in private. They even hail before them such as dare to disobey and come to my meetings or listen to me. Those who will not be admonished are persecuted in their business, employment, publicly and among their friends. To make it all the more effective, the press is made use of to help, not a just cause, but to class me with the Sabbatists, Russelites, Spiritists, etc.

To go ahead with "an aggressive work" even in a small way is hardly possible when the whole city of 25,000 people is speaking about you.

For four months I have vainly tried to gain an entrance to the penitentiary. The care of these souls has been entrusted to the Dominican fraters. Last week I went to visit a crippled Jewess in the hospital, and on the second visit they were "prepared" for me. If the person had not been in the second class ward, under special privileges, then I would have been put out sure enough. As it was, the nun did her best to pester me the whole time I was there, and on

leaving, a patient threw me, at my feet, the Gospel of John, which I had given previously, now torn across.

All this was quite in agreement with the large crosses with the body of Jesus, and the blood brightly painted as flowing from His wounds in hands, feet and side, and a life-size figure of St. Joseph on an altar in the hall, surrounded by lighted candles. And, mind you, this is a "city hospital", and an "Evangelical" doctor is at the head of it.

It wearies me to write any more about the "revival" in Czechoslovakia. Just this much more, however, that the so-called Evangelicals go hand in hand with the priests of Rome and with the New Church, which claims to be the same as Rome so as to compel the Legislature to grant them subventions, beside the privilege of extorting taxes for the church, even to attachment and sale of household goods in case of non-payment. Such is the "Republican" freedom, and I can only wonder when inquisition is going to start openly.

The underhand persecution is so strong that everyone, whether in business, officials or private persons, trembles to be exposed to it, and all seek the protection of some political party. This, of course, does not hinder all sorts of entertainments, including theatres, dances, moving pictures, drinking and carousing, and now, with the coming of spring, parties and picnics.

But to get anybody to the mission takes intercession. Now I invite any one to show me how to do mission work, single-handed, without a place to depend on (may be out at the end of the month, and paying double rent anyhow), without resources, etc., etc. What do I need? All that you need in the United States, and a double portion of God's grace. How long I can stand it, only the Lord knows. If I am in the Lord's place, then there will be a reasonable communion, fellowship and partnership in the work. Otherwise I can't waste time much longer here, when I could use it to advantage somewhere else. Yours for the Master's business.

CHARLES LUKESH.

THE SPIRITUAL AWAKENING IN RUSSIA

Berlin, April 25th, 1925.

"From town to town,
From village to village,
From place to place,
From yard to yard,
From man to man—
Carry the message of the Gospel!"

—I. S. P.

Lately there has been a great awakening in Russia. Several years ago you could find but gluttony, immorality and ignorance amongst the unenlightened. Nowadays the mighty flood of the Living Word of God overflows weary, wounded, ruined Russia. From the ice-cold North to the glowing South, from the land of the rising sun in the East to the populous West—Christians are scattered; the towns and villages are bound by a net of communities. Many millions have been brought to Christ and have consecrated their lives to His eternal service. During this short time the joyful Russians, but also the various other masses—Samoyeds, Syrians, Ostyaks, Tchuvashes, Tsheremisses, Tartars, Georgians, Ossets, Jews and many other tribes, hear the Gospel in their mother-tongue. Among these various nations you can find assemblies, who have been baptized. All this shows us the power of the Word of God, the great blessing that our Lord pours over the land, and the force that the evangelization gradually gains.

THE AWAKENING IN RUSSIA UNIQUE

The religious awakening that we can observe in Russia, shows us that this country is on its way to spiritual reformation. The reformation that is to come in Russia, the foundation of which lies in the revival, differs entirely from the reformation in the West; in Germany, Switzerland, England, and other countries, and has an utterly diverse character of development. This movement in the West had partly a downward trend: kings, princes, the clergy, representatives of science, sometimes those with sword in hand, took part in it—blood was shed. But in Russia it is the reverse. The authorities, scientists and different circles of the intelligencia, not only stand aloof, but do their best to prevent the propagation

of the Gospel and if possible to radically impede it. But, "It is hard to kick against the pricks".

The character of this movement reminds one of the numerous conversions during the life of the Apostles. Many thousands were brought to faith at that time, the council, clergy, scribes and Pharisees not only hindered the Apostles in their preaching, as much as they could, but took measures to bring the movement to naught. But all to no purpose. On the contrary, many priests were converted.

In spite of the trying time, with all its inexpressible pain and suffering, the awakening of the Russian people is brought about solely by the power of the Word. Russia awakens from spiritual torpor,—the bands of ignorance and sin burst. The seed of God's Word sown into many millions of hearts will sprout and bring forth fruit a hundred-fold. The covering of ice under which Russia was benumbed, is broken, but the full tide is still to come.

HOW DOES THE WORD OF GOD SPREAD?

I have heard from my foreign friends and have read in periodicals how great the joy was when two or three souls were brought to faith. The reception of a new member into the assembly is usually celebrated by a festival accompanied by singing. I rejoice that our Lord continues to save living souls, but at the same time I would like to say emphatically: "If you, brethren abroad, rejoice about a few souls that join the church, how must we feel **when hundreds are converted**?" We can but seldom afford to celebrate these events, but the contemplation of these redeemed souls fills our hearts with deep thankfulness.

Evangelization among the Russians has already brought ripe fruit. **Some hamlets and farms are almost exclusively populated by believers**; and many towns and villages have large assemblies. The foundation of assemblies in towns, as well as the Revival in the country is brought about in consequence of manifold conversions. The writer of these lines has, during several years visited churches which were brought into being by these elementary means of the promulgation of the Evangelic Truth. Sometimes revivals took place without the presence or influence of a preacher. These numerous conversions show us clearly that the Russian people are ripe for spiritual work and tell us that the Gospel has not lost its regenerating power.

Now I would like to cite a few examples from the great mass of facts so as to give you a clear picture of the blessings that we experience. During my stay at South Podolien, I was called to spots where many revivals and conversions took place. I went willingly. I arrived at the village O. On my way there I was told, that during the preceding months, more than 100 believers had been brought to the Lord.

On my arrival in the village the resident brethren gave me a detailed account of the revival in their village. A poor man who had lost his leg in the war lived there. Sometimes in the evening he read the Bible to his friends and many asked him to come to their homes. The circle grew. The local priest heard of these meetings and during the Sunday service protested against these misled people, asking the members of the parish not to invite them to their houses. The warning of the priest was in vain, for the interest in the Bible became greater.

Then the priest interfered. He sent his church warden to warn the brethren and their followers, but, after several discussions this man was converted. Shortly after, the deacon was sent for the same purpose and also became a believer, then the choirmaster of the church; the choir was asked to have a discussion with the believers with the same result. With him half of the choir was converted. These meetings roused the whole village, and many peasants decided to read the New Testament. At that time more than a hundred were converted. At present the Church of this village numbers more than 200 members and owns a meeting-house.

A peasant from a neighboring village visited the relatives and heard from them about the movement. On his return home he began to read the New Testament attentively. His neighbors were interested in it and regularly joined him. The audience grew and many were converted. Now the church of that village counts about one hundred souls. In this region over 1,000 conversions took place in quite a short time.

Now about another place that I passed by mere chance. It is situated near the town W. They answered my question as to how they were brought to the faith thus: "An outside sister came into their midst, and began to read the Gospel to them. Sometimes she had discussions with her neighbors. The circle of participators grew and many were repentant. **Among the converted was the president of the local soviet, and several communists.** In quite a short time, an assembly of 50 souls was formed. We know of a great number

of similar facts that show the triumph and march of the Gospel through Great Russia. In His work, our Lord uses not only preachers, but ordinary men, women and children and **even the New Testament itself; as many are converted only through reading it.**

Oh, Lord, Thou castest Thy flames among men and kindest their hearts and their minds, and Thou makest them willing to serve Thee!

The fact that this blessed revival movement has risen for many years in our country, is the best proof that the soul of the Russian is ripe to accept the Word of God, and that the time has come when one must do everything to spread the Gospel among the people.

BY WHOM AND UNDER WHAT CONDITIONS THE GOSPEL IS BROUGHT

We hear and read much about the great blessings that believers in Russia experience, but, as far as the people who serve as instruments in God's hand, for the conversion of souls, and the conditions in which they have to work, are concerned, we do not know much.

The honor of this spiritual revival is not to be attributed to philosophers or writers, nor to representatives of public or church life, it must be ascribed to those, who are insignificant in the eyes of the world.

The peasant behind his plow, the workman in his workshop, the fisherman at his nets, the shepherd with his flock, the woman at the hearth; **all with the Bible in hand, have up to the present brought about this revolution of spiritual life in Russia.**

Without position or education, without intellectual or material means, but with deep faith and in the power of the Holy Spirit, do these numerous messengers of the Gospel carry the message of Christ to the masses.

Many of them sacrifice the happiness and prosperity of their families for the Gospel and to the work of the salvation of souls. Their relatives lead a life of deep privation. Women and children struggle for their daily bread. These servants of Christ have laid their lives on the altar to serve their neighbors for Christ's sake. Sometimes they have to walk hundreds of versts (kilometers) and more to visit their congregations. On their way they often have to endure hunger, cold, heat, thirst, storm, frost, snowstorms,—all this with no means, scantily clothed, frequently under persecution of the mob and the scorn of the educated classes; with one foot in prison. These are the conditions under which we have to work in the vineyard of God.

Many of our brethren are leaders of assemblies that count hundreds of members. All day long they work in factories, workshops and so on, to earn their daily bread and **the evenings they devote to work in the community.** This goes on day after day, for years.

Amongst them you find some, that wore chains for years and were sent to ice-cold Siberia. They were often stoned and scourged, deprived of their work and shelter and all this with ill-health and almost naked, **but with songs of praise on their lips.**

Blessed work in the vineyard of God through which hundreds, yea thousands, were converted!

The names of these combatants and sufferers are unknown even to the mass of believers. One does not write about them in papers and periodicals; no one glorifies them; they do their work in silence, away from the noises of this world.

Do not these brethren remind us of the messengers of the Gospel in the days of the Apostles, before whom we bow in humility and wonder?

OUR PRESSING NEEDS

Christianity of the civilized countries takes an active part in the promulgation of the Gospel in the uncultured country, steeped in ignorance. An army of missionaries carry with self-abnegation the light of Christ to the East and West, North and South. We read in Christian periodicals the accounts of various Bible Societies that in some cases it takes years and years to bring us round to Christ. This kind of mission work demands not only a great deal of fatigue and energy, of spiritual work and spiritual strength, but large material means. **Millions of souls have been brought to Christ, but many more could be brought to Him, if the friends of the Gospel could understand how to utilize this unique moment.** We are spectators of an **unusual historical moment.** Our Lord sends His grace and His Spirit of humility in rich measure into the hearts of the Russian people. Gradually the doors open for the joyful message.

Similar events were experienced in Palestine and Rome in the days of the Apostles and by the people of the West in the days of the Reformation. They came and went and never were repeated in these countries until now.

May many blessed men and friends of the Kingdom of God see

(Please turn to page 16.)

Missionary Department

JEWISH SECTION

THRILLING NEWS FROM POLAND BY MISS GRIFFITH

Skr. Pocz 520, Warsaw, Poland.
Mar. 17, 1926.

MY DEAR CHRISTIAN FRIENDS:

Since Miss Melnichenko is writing you the long expected letter about Russia, please permit me just to greet you and to send a word. You who have remembered us in prayer and with your gifts should have heard from us before, but here there are only a few workers, and one feels the work is more important than to write about it. In October Miss Melnichenko found me in my little room in a German village. She had come all the way from Russia—had telegraphed me, waited for me to meet her at the station, but having not received the telegram she was compelled to find her way to me alone; imagine my surprise when sitting on my porch thinking about her and the future, the living presence of our dear friend greeted me. She looked not so much the worse for having been in Russia. The joy of those few short days was all too fleeting—how we talked—how I listened to the many happenings in Russia of which she had not written. However, we had to come back to every day life—A decision was to be made.

We had prayed and hoped to be together to win souls. We were asked to come to the Radost Bible School. Here was a great need with no one in sight to fill it. We dared not say "No". We could not go to Russia before spring. Why not remain in the School? We decided that we both would do so. Miss Melnichenko remained only up to the first of the year. She came out of Russia, because she could not remain longer without losing her American citizenship, but she came with a transit visa. The first of the year she was notified that she must leave Poland. She is now in Germany. I am sending this to her and she will tell you all about Russia.

Please pray earnestly that God will guide all our steps. Pray that we may abide in His will, and walk in His way. I shall let Miss Nina tell you of our plans. She is Russian, and I recognize in her more and more the one who is to take the initiative in beginning work in Russia. A passion for Russia fills her soul. How she loves the Russian people. Let me say that after I heard that her dear mother, who though quite sick came to meet her with no shoes on her feet, that Nina found all of her brothers and sisters without clothes—the clothes we sent only got as far as Germany—and that they had only rags to cover them; that they slept on the floor all in a heap to keep warm, and covered with rags, my heart was sore and filled with sadness. There was a time when Nina saw them sick for lack of food. Her darling little baby sister she saw swelling for want of food. There was none to be had at a neighbor's and no money to buy any. The entire village was starving. The land yielded no crops, and even while Nina was there they planted potatoes but there was no harvest. Can you imagine how Satan tempted her to go into secular work? Her brother who is in prison because he crossed the border to get away from it all without permission, writes to us, "Please buy me two suits of underwear". He is a Communist and says, "I have nothing to do here so please write me about your belief. I'd like to know what it is at any rate".

Dear reader, is your heart not touched? Dare you ride in your comfortable automobile, and permit your widowed sisters in Christ to suffer! Dare you lay up a sum in the bank when God's children have no bread? Dare you treat yourselves to luxuries when these dear brothers and sisters in Christ do not have the necessities. I have told the dear Christians in Volhynia who walked ten and eighteen miles in their bare feet to hear the Gospel, after rising at two o'clock in the morning to take the cow or horse for grass, that I would rather be in their place of hardship and suffering with Jesus, than pretending to be a Christian and yet live a life of pleasure and self-ease, which shuts the Lord Jesus, out—Some day the tables will be turned, and those who go barefooted will walk the streets of gold, and those who hold all for themselves will be surprised to find they have nothing.

Now the scene shifts from Russia to the Radost Bible School near Warsaw, in Poland. You all know that this school is conducted by Moses H. Gitlin, a Russian Hebrew. I have found here conditions most like in the Apostolic Church. Here Zechariah 8:23, is lived out before our eyes—"Thus saith the Lord of Hosts; In those

days it shall come to pass, that ten men shall take hold of the skirts of him that is a Jew, saying, we will go with you for we have heard that God is with you". Were any of you to peep in at us on Sunday, what would you see? In the morning at eleven o'clock there is a Polish meeting. At the dinner table in addition to our regular students who are Germans, Polish, Ukrainians, Bohemians, an American or two, and Jews. There are some Jewish inquirers from Warsaw at times, or students from the Medical School—Lithuanian, Polish, or Russian, or perhaps some students from the Botanical Gardens, principally young Jews or Jewesses. Cultured and uncultured, saved and unsaved, Aristocracy and working men mingle in pleasant and instructive fellowship. The hours after dinner are spent in personal work, while walking in a beautiful wood near by, or in the large villa which the school now possesses. At four o'clock there is a Jewish meeting. We sing in Yiddish and usually the Jewish students preach. At six o'clock there is an hour for Bible reading when all gather around the large table in the dining room, read for a half hour, after which the lesson is explained.

After supper, often there is an English meeting conducted by the students, who have learned English well enough in three months to speak it. They preach, pray, and sing in English. One of the students knows English well enough to teach it, and has a class in Warsaw, which 50 young men and women attend. He has opportunity also to speak to them of the Bible. All are Jews. God is moving in a marvelous way for the salvation of the Jews.

Recently four Jews have been converted. One of them was a Communist. He has been in Russia as a representative of a young people's organization; he was disappointed there, and came out in despair, but he found Christ here at Radost. All his zeal for Bolshevism has turned into a zeal for God. One of them has a philosophic turn of mind and he understands the deeper truths in a wonderful way.

One Sunday, one of the Jewish students, who has been saved only a short time, had his brother and mother come to visit him here. It was the first meeting after their knowledge of his conversion. We did not know what might happen. We were in our morning service. Several of the Jewish students broke out in prayer, and with strong crying and tears we besought God for victory. He gave it, and they ate dinner with us and left us with a happy impression of Christians, and even Christian Jews.

The Jews are asking for the Gospel. Calls have come from various towns and from the University in Warsaw to come and give God's Word. Only today a Jew who prepared in Frankfurt, Germany to be a Rabbi was here. I was passing on the street one day and heard two Jews speaking English. As we have an English course in Warsaw I inquired where he learned English. He came to our class and now comes to the school once a week and is studying the New Testament. He knows nothing of the Gospel. He believes in God as revealed in nature and has many proofs that there is a God. He could, I believe, convince many Atheists and Bolsheviks that God exists, though he doesn't believe in Jesus Christ. An actress well known throughout Poland is to come here soon through a friend whom God sent to us. A cultured army Lieutenant comes regularly to learn the Word. A very fine lawyer, a Pole, has recently been converted. God spoke to him on the street. The voice of God said "Call No.—so and so on the telephone". It was the number of a converted priest who has a Gospel Mission. He went and heard the simple Gospel and was converted though he had been a Catholic for many years. He is a zealous soul winner, and conducts a class here in the school, and leads the service in the mission in Warsaw. Just this moment a dear young Jewess, a student in the Botanical Gardens, who is here doing some landscape gardening, came to me and said: "I am so happy to-day—I don't know why—I have a prayer in my heart, but I cannot pray alone, will you help me"? We knelt down alone and prayed. The dear girl is saved. Pray that God will use us as long as we are here for their salvation.

"When the fig tree puts forth her leaves, then look up for your redemption draweth nigh". Dear one in Christ, surely it is time to look up—God is moving among His chosen people. He is calling out the remnant. One Saturday while Brother Gitlin, Brother Sofer, and the Jewish students were having a blessed Gospel service in

Warsaw, a fine Jewish business man from Warsaw called to see Mr. Gitlin. We spent an hour answering questions in the New Testament. He has been back often and last Sunday with his wife a dentist; a group of fine young people, three young men, and two young girls called. A student spent several hours with the young men, and I with Sister Gitlin had the privilege of telling the Gospel for the first time to the dear girls.

Each week there has been one, two or more Jewish inquirers here from Warsaw or a near-by resort. Do you really comprehend that we are here in the heart of Poland among thousands of Jews who have not heard the Gospel once; it is no wonder that God is sending them in to us. The students are going out as fast as we feel they are ready. What a harvest field! Ripe, ripe indeed for the harvest! Workers are needed! Go on praying. God is answering your prayers in a marvelous way.

In closing you might be interested to know what I am teaching here. Child study, Pedagogy, Bible Story telling, and Sunday School work constitutes my program. When you know that there are no Sunday Schools in Poland and Central Europe and Russia; Teacher Training Classes have never been heard of, and Young People's Work has only just begun, then you will understand how important it is to teach native workers these subjects.

God is working but remember the enemy is most active. Pray with us that we may in truth be overcomers. Never a day passes that we do not see evidences of God's working, but we see also the enemy rising up in many various ways to defeat God's purposes. Praise God through aggressive prayer warfare, we give no place to Satan and gain glorious victories over him. The battle is many times hard and sharp. Pray for us.

Yours in the Lord's service,

(Signed) MARGARET M. GRIFFITH.

% Moses H. Gitlin,
P. O. Box 520,
Warsaw, Poland.
March 4th, 1926.

Russia Evangelization Society,
809 Schaff Bldg., Phila., Pa.

DEAR BROTHER SMITH:

Peace be unto you from Jesus Christ our Lord.

I am a second year student of the Radost Bible Courses who met with you in Zdobunowo in Brother Hajn's house, to whom you showed so great kindness that I will never forget it. Your wish is very dear to my heart—your wish about my going to America.

I saw you in Volhyn as a missionary in God's work, and I heard many times about you. The love of God does wonderful things for us. The Americans leave their homes and go far off to Europe and to Poland to work for the Lord. Many Americans have seen the great field in Poland, in Ukraina and in Russia, so they go there to preach to them the Gospel about which the people know so little. I praise the Lord that He has incited your heart to work among my dear Ukrainian people.

There are 40,000,000 Ukrainians in Russia, among whom there are only a few who can preach the Word of God in their language. When I think about my dear Ukrainian people, about many children who have not the Sunday School which America and other countries have, I weep, I cry, I must pour out my heart even in my letter. I cannot express it. I pray God that He may speak to your heart to show more and more interest to these people, to spread the light of the Gospel which they never heard.

Oh! how many thousands of villages where people have not heard about Christ, and what will happen when Christ comes back? As God spoke to Ezekiel, "The blood of those people will be upon you when you will not speak to them". The blood of those people will be upon me when I will not work among them. Oh, I fear that day. I cry to God that I may get some more Biblical and secular education, and go at once to work for the Lord. O Lord, why have we not many preachers as other countries have? Why have we not the Sunday School and religious education in general? Why do the people live on such a low level? I pray the Lord to raise up men who can preach the Gospel among these people who can establish schools and who can change, humanly speaking, this nation. This is my wish; this is my dream and prayer every day to God. I believe that my dream will come true. God will answer my prayer.

I am glad to tell you that God called me to His work by a special call; to work among my people; to teach children about God by the use of my talent—to sketch and draw illustrations; to preach the Gospel and help my people in every way possible.

Before I can do this, I need a better education, which I cannot secure in Poland. I prayed often that God would open the door for my schooling in some country. He has opened one to America. All I need to go to America is some one to guarantee my support. I have some money toward my journey and I'm sure God will send the rest.

As God leads you, send missionaries, send us literature. The great need is for laborers who speak the Ukrainian language. Pray that God will help me to go to America, and afterward to work among the Ukrainian people. Please pray that God may move the heart of some Christian friends to guarantee and help me.

Kindly give my greetings to your friends who work among the Russian people. How I long for their prayers for me.

Anxiously awaiting your letter, I am

Your least brother in Christ Jesus,

CONSTANTINE P. OLEINICK.

NEWS FROM SOVIET RUSSIA

March 5th, 1926.

DEAR BROTHER HELLYER:

The grace of our Lord Jesus and the love of God be with you. Amen!

I am at present in Volhynia, in the work of the Lord. I left Kiev, on the 13th of February. The Lord guided me for the first time to visit the German Colony of Divlin. Four meetings were held in the home of Brother Schelenberger. The German brethren and sisters, as well as a number of Russian brethren, gave hearty praise to God for the opportunity given me to pay them a visit. The Lord be praised for His love to us. A number of Lutheran people also frequented our meetings. May our loving God bless the hearts of those who attended, that they may begin to grasp the infinite love of God, in Jesus Christ for a lost human race.

Last summer I visited the town of Kutuzov-Valodorsk where approximately five hundred Jewish families reside. Many of the Jews attended the meetings at that time which were held in the public school of the German Baptists and now the Lord again laid it upon my heart to visit this place and preach to them the glad tidings of the Messiah. It is now two weeks since I am in this place, and during this time the Lord has again given me the opportunity to hold meetings in the German public school. The hall was literally packed full with people. We estimated that there were at least three hundred Jews present not including the Germans and Russians. But all the people kept absolutely quiet and were attentive during the whole time I spoke to them of the redemption from sin through Jesus the Messiah. When I finished, several asked questions from the Old Testament, all of which I answered. When I asked them if they felt satisfied with the answers given, they replied in the affirmative.

During one of the Sabbath days, when the Jews came together in their synagogue, I felt a compelling desire to visit several of the synagogues in this town, and came into one during the time of the reading of the Sacred Law (The Pentateuch). The portion read was from the Second Book of Moses. Many of the Jews in this town know me personally quite well. When they saw me in their synagogue, several came up and begged me to remain until the ending of the reading of the Law and then speak to the people. When the chapter supplementary to the reading of the Law was at an end, a number of Jews—not only young people, but older ones as well—earnestly requested me to come forward to the rostrum (pulpit) and preach to the people. But some said that the prayer service should first be ended and then I should speak. And, although the latter group were in the minority, still for the sake of the people, I said that they should first complete their prayers. After the service, the Jews begged me to come forward to the rostrum and everybody became calm and still, at least outwardly.

The Rabbi of the town, quite an aged man already, also remained still in his place. Oh, how good our God is. His faithfulness is everlasting! In the beginning of my message I requested, if possible, that my dear Jewish brethren give me an answer to two questions. The people said that I might ask. The first question I asked was: "Why has God scattered and driven His people Israel into captivity"? The second question was: "Has God instituted instead of the Old Testament form of worship any other form for the present age"?

An aged Jew replied that the Jews are scattered into the long captivity on account of the sin of Sinnoth-chinam (Hating without cause) that is, the Children of Israel committed the unpardonable sin of hating without a cause. The second question was left unanswered on the part of the Jews. And concerning the second

question, God gave me grace to speak to my brethren for about an hour and a half. All the Jews in the synagogue remained entirely quiet. When I finished speaking, an elderly and venerable Jew of the town propounded one question, namely, if I believed that the Old Testament was a revelation from God. When I replied in the affirmative, he said to me, "No one can deny all that you spoke in our meeting to be the contrary". I then asked my Jewish brethren if they had any further desire to meet again in the synagogue for further consideration of what I spoke to them concerning the Messiah Jesus, as written in the Law of Moses and the Prophets. Then the majority of the assembly answered that it was their wish to have a meeting every evening for this purpose. I said to the Jews that there would be a meeting in the afternoon, in the German public school, as it had been publicly announced, to which they are cordially invited. I promised to speak in their synagogue again on the following Sunday night.

On Sunday morning and afternoon I held two meetings, with God's help, in a neighboring German colony, where quite a number of Russian people came from the different villages near by. After the afternoon meeting, a German brother took me back to town (Kutuzov), because I thought of holding a meeting some evening in the synagogue where I was asked by the Jews to do so. But when I came there accompanied by a number of German brethren, a couple of elderly Jews said they would not permit that I should speak in the synagogue concerning Jesus of Nazareth. And although a very large mass of people, both men and women, assembled and demanded the large auditorium of the synagogue to be opened (because we were for the present assembled in the smaller auditorium) and I be permitted an opportunity to preach concerning the Messiah from the Old Testament, and when I had finished what I had to say, that the Jews should then answer what they had to say to the contrary, namely, that Jesus was not the Messiah; that they should prove that from the Law and the Prophets. But the two elderly, angry Jews shouted that with such a one as this man Schwartzman, no Jew should have any dealing.

While there were only a very small number of old, dissatisfied Jews who opposed my speaking, and while the great mass of the assembled crowd pressed forward to open the large auditorium, I calmed them and said I would not preach there, for the sake of keeping peace. But if any one of the public has a large home and the Lord has laid it on his heart to open it for a meeting, that we would hold one there. Then a Jewish woman said to me, if I wished to, she will be pleased to open her large rooms for such a meeting. And although the two rooms of this dear Jewish woman could not very well accommodate more than a mere fraction of the big crowd that gathered to hear me in the synagogue, still I praise God deep down in my heart, in the Name of our Lord Jesus Christ, for the gathering in this Jewish woman's home.

About a hundred people, mostly Jews, came to the meeting. Several Germans and Russians also pressed into the rooms. When the meeting was at a close, many came to thank me. Especially did God touch the heart of a German Lutheran at this meeting. I was informed that this dear man wept all through the meeting, and that he was known all over as a Godless and wicked man. The following night the Lord again granted us the privilege to hold a meeting in the Name of our blessed Lord.

When the meeting was ended, and after we had already started for home, a brother drew my attention to the fact that the man mentioned above begged that we should pray for him. Then we again went on our knees and beseeched the Lord to deliver this dear soul from his sins. The man wept bitterly and cried to the Lord for deliverance. I believe the Lord will be entreated and enable him to be re-established and grounded on the right way. After the prayer, the man fell on my neck, pressed me to him, kissed me and greatly wept. To the Lord be all the praise!

I hope by the help of God, to have several meetings for Jews in the Russian-Evangelical Assembly. Please remember me before the throne of grace. And pray for the precious souls with whom I daily come in contact through God's Word.

The grace of our Lord Jesus, and the peace of God be with you, and may the Lord strengthen you and bless you in His blessed work to His praise. This is the prayer from your brother in the Lord.

LEV. J. SCHWARTZMAN.

The gospel of a broken heart demands the ministry of bleeding hearts. As soon as we cease to bleed we cease to bless. When our sympathy loses its pang we can no longer be the servants of the passion.—J. W. Jowett.

ARE THE JEWS TO BE EXPELLED?

BY JACOB MOSES HARRIS

When in the south last year a Jewish clothing merchant with whom I was doing personal work told me of his brother-in-law who was conducting a general store in a small town in that section of the country. He declared that a number of Klansmen had come to his relative's store one night and told him that he must leave the town within ten days under the penalty of severe bodily harm if he did not do so, that he was the only Jew in the town and that they did not propose to have any Jews living there. His brother-in-law packed up and moved away. The reason for telling me of this incident was to ask the question how I—a Jew—could be a Christian when Christians were persecuting my people after that manner.

In a western city I raised my voice against the Klan in a large and important church in which we were conducting a Bible conference. The following morning an official of the organization came to see me and spent a long time trying to convince me that the Klan has nothing against the Jew because he is a Jew, but because the Jew refuses to be assimilated by his deliberate election. If this be so it is not because the Jew wills it so but because Holy Writ declares, "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (*Num. 23:9*). Thousands of reformed Jews in this country would gladly lose their identity as Jews if they could.

I am concerned regarding the disposition of the Klan toward my people—I speak as a Jew though converted to Christianity more than twenty-three years ago—and I am greatly concerned regarding the anti-semitic movement against the Jew which is world-wide in extent. As we study history we note that nation after nation has absorbed larger intensely hostile minorities; the Irish, their successive invaders; the British, the pirates of the fifth and the eighth centuries and the French of three centuries more; the northern Gauls, their auxiliaries; the Italians, the Lombards; the Greeks, the Slav; the Dacian has absorbed even the Mongol; but the Jew has remained intact. Rome deprived the Jew of a National homeland and soon became a mere fragment of its once powerful self. Spain after the expulsion of the Jew 400 years became economically ruined and almost bankrupt and will never recover. Russia introduced the system of wholesale massacres and slaughter of the Jews and fell with a mighty crash. And now Poland has attempted to emulate all the oppressors of the Jews combined and as a result is on the verge of collapse. Beware, America! Do not permit any legislation to go upon your statute books which will discriminate against the Jew simply because he is a Jew.

The Jew has seen the passing of the nations in a real fashion; scores and scores of nations which oppressed and murdered him have gone, so that to-day their names are only found in the Bible and in history. The Jew has been marvelously preserved because God has linked him up with the conversion of the world during the millennial reign of Jesus Christ. But the "time of Jacob's trouble" (*Jer. 30:7*) for the Jew is in the future and this will come to pass at the Battle of Armageddon, the closing episode of the Tribulation period, when the nations will be gathered for the final effort to destroy the Jews. Every Jew which the world contains will be there for that battle and two-thirds will be slaughtered. The Jew is to be expelled from every nation under heaven, but woe unto those nations or agencies through which this expulsion is brought to pass. In the history of Israel under the Judges there were no less than seven apostasies followed by seven servitudes to heathen nations. Deliverance came when God responded to the cry of His afflicted people, then He chastised the nations which had chastised His people.

We can readily understand why Palestine must come to the Jew. Suppose that the nations of the world rose up and demanded the expulsion of the Jap and Chinaman. These nations would have Japan and China to which to go. Even so, when the nations demand the expulsion of the Jew, the Jew must have Palestine to which to go. Possibly the fact that he will take his money with him will cause the Satanic powers to stage Armageddon. "Therefore, behold the days come, saith Jehovah, that it shall no more be said, Jehovah liveth that brought up the Children of Israel out of the land of Egypt; but Jehovah liveth that brought up the Children of Israel out of the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith Jehovah, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (*Jer. 16:14-16*).

Oh, enlightened Christian reader, enlightened by the Spirit of God, what a wonderful privilege to be one of God's fishers to the Jew first as well as to the Gentile, and thus to have a part in gathering out the "remnant according to the election of grace", from among the Jews.—*The Jewish Era*.

STATEMENTS OF RECEIPTS
MARCH, 1926

RUSSIA EVANGELIZATION SOCIETY		RECEIPT No.	AMOUNT	RECEIPT No.	AMOUNT	RECEIPT No.	AMOUNT	RECEIPT No.	AMOUNT
RECEIPT No.	AMOUNT	12432	10.00	4893	100.00	5035	5.00	5102	4.00
12372	\$ 1.00	12433	9.00	4894	10.00	5036	1.00	5103	7.00
12373	25.00	12435	3.00	4895	5.00	5037	5.00	5104	2.00
12374	15.00	12436	25.00	4896	10.00	5038	15.00	5105	10.00
12375	5.00	12437	10.00	4897	10.00	5039	10.00	5106	1.00
12376	4.00	12438	26.00	4898	2.40	5040	2.00	5107	5.00
12377	21.00	12439	30.00	4899	10.00	5041	25.00		\$6,884.39
12378	5.00	12440	5.00	4900	20.00	5042	10.00		
12379	107.00	12441	10.00	4901	10.00	5043	20.00		
12380	1.00	12442	5.00	4902	25.00	5044	5.00		
12381	1.00	12443	25.00	4903	10.00	5045	5.00		
12382	53.00	12444	100.00	4904	5.60	5046	15.00		
12383	1.00	12445	2.00	4905	10.00	5047	5.00		
12384	49.00	12446	33.95	4906	2.00	5048	5.00		
12385	20.00	12447	9.00	4907	10.00	5049	1.00		
12386	5.00	12448	5.00	4908	5.00	5050	10.00		
12387	5.00	12449	10.00	4909	10.00	5051	1.00		
12388	29.00	12450	4.00	4910	2.00	5052	10.00		
12389	10.00	12451	1.00	4911	180.00	5053	2.00		
12390	5.00	12452	5.00	4912	10.00	5054	100.00		
12391	1.00	12453	5.00	4913	10.00	5055	5.00		
12392	5.00	12454	5.00	4914	10.00	5056	10.00		
12393	5.00	12455	2.00	4915	10.00	5057	15.00		
12394	50.00	12456	1.00	4916	2.00	5058	10.00		
12395	2.00	12457	10.00	4917	50.00	5059	11.00		
12396	2.00	12458	10.00	4918	15.00	5060	10.00		
12397	1.00	12459	50.00	4919	1.00	5061	5.00		
12398	5.00	12460	10.00	4920	50.00	5062	5.00		
12400	5.00	12461	10.00	4921	25.00	5063	20.00		
12401	30.00	12462	5.00	4922	5.00	5064	10.00		
12402	20.00	12463	1.00	4923	3.00	5065	5.00		
12403	20.00	12464	5.00	4924	5.00	5066	1.00		
12404	5.00	12465	10.00	4925	10.00	5067	100.00		
12405	2.00	12466	3.00	4926	10.00	5068	1.00		
12406	10.00		\$1,769.10	4927	25.00	5069	50.00		
12407	5.00			4928	1.00	5070	1,000.00		
12408	5.00			4929	20.00	5071	1.00		
12409	5.00			4930	100.00	5072	5.00		
12410	5.00			4931	10.00	5073	2.00		
12411	10.00			4932	25.00	5074	25.00		
12412	20.00			4933	15.00	5075	10.00		
12413	10.00			4934	2.00	5076	5.00		
12414	10.00			4935	5.00	5077	2.00		
12415	5.00			4936	1.00	5078	2.00		
12416	9.00			4937	5.00	5079	10.88		
12417	5.00			4938	1.00	5080	15.00		
12418	25.00			4939	10.00	5081	5.00		
12419	5.00			4940	100.00	5082	4.85		
12420	1.00			4941	10.00	5083	3.00		
12421	5.00			4942	5.00	5084	1.00		
12422	50.00			4943	25.00	5085	25.00		
12423	25.00			4944	1.00	5086	10.00		
12424	500.00			4945	5.00	5087	250.00		
12425	2.00			4946	10.00	5088	25.00		
12426	10.00			4947	6.29	5089	35.00		
12427	50.00			4948	2.45	5090	4.00		
12428	5.00			4949	5.00	5091	10.00		
12429	10.00			4950	10.00	5092	2.25		
12430	7.65			4951	100.00	5093	10.00		
12431	2.50			4952	2.00	5094	50.00		
				4953	50.00	5095	10.00		
				4954	17.32	5096	25.00		
				4955	50.00	5097	10.00		
				4956	5.00	5098	5.00		
				4957	50.00	5099	50.00		
				4958	2.50	5100	5.00		
				4959	10.00	5101	5.00		
				4960	2.00				

CHRISTIAN
TESTIMONY TO JEWS

RECEIPT No. AMOUNT

4871 \$ 4.00

4872 100.00

4873 10.00

4874 5.00

4875 2.00

4876 25.00

4877 5.00

4878 30.00

4879 5.00

4880 22.00

4881 150.00

4882 50.00

4883 5.00

4884 10.00

4885 600.00

4886 10.00

4887 5.00

4888 2.00

4889 68.00

4890 7.00

4891 5.00

4892

THE ROMANCE OF BEN YEHUDAH

Behind the founding of the Hebrew University, recently opened by Lord Balfour, there lies a romance, and, above all, the outstanding personal triumph of a single individual. It is the story of a pioneer who, against overwhelming odds, would let nothing deter him from what he conceived to be his life's work—the reviving of Hebrew as a living force among Jews, the reclaiming of it from the limbo of "dead" languages, and the stimulating of the national spirit among his people.

Eliezar Ben Yehudah was born a poor lad in a Lithuanian ghetto, and grew up a weakling in health, short in stature and from his early days a consumptive. It was out of pity for his poverty, and filled with an admiration for the fervor with which he preached in the local synagogues, that a Jewish merchant provided for his home and education.

Later, he married Deborah, the daughter of the merchant, to whom he taught Hebrew, and together they went to Jerusalem. It was on their journey that Eliezar adopted his Hebrew name of Ben Yehudah (Son of Judah), and swore that he would speak no other tongue but Hebrew. To that pledge he was true until the day of his death.

With the fire of idealism burning in his frail body, he left no stone unturned to fulfill what he conceived to be his mission. Hebrew at that time was regarded as only the sacred tongue of prayer; but Ben Yehudah desired to make it a national language, so that his people's soul might find expression. In this he aroused the wrath and maledictions of the Rabbis and the Jewish leaders of his day. The people derided him, and even the children mocked at him in the streets, but he took no notice of all the abuses which were heaped on him.

His wife nobly assisted him to attain the consummation of his ideals; but at last, worn out by their persecutions, she died. Her last wish was that Ben Yehudah should wed her sister, which he did some months later. On the very day that his second wife gave birth to a child, he was sentenced to 15 years' imprisonment on the alleged charge of having written an article of nationalistic character. An appeal was lodged, but the £200 bail could not be raised among the poor Jews in Jerusalem. A pilgrim to the Holy Land, however, taking pity on the ailing man, offered to stand bail. Subsequently he was released, and, at long last, acclaimed and idealized by the populace who had formerly derided and scorned him.

Ben Yehudah lived to see the fulfilment of his hopes in the success of Zionism, for it was his idealism which kept alive his stricken body.

—North China Daily News.

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